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OLD THEOLOGY

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SALVATION and the OLD THEOLOGY

Pivot Points in Romans

yBY
REV. LEN G. BROUGHTON, D.D

Author of "Table Talks of Jesus," "The Soul

Winning Church," *' The Second Coming

of Christ," Etc., Etc.

*'/br therein is the righteousness of God re-
•vealed from faith to faith -y as it is avrittenf
the just shall li've by faith. "^ Romans 1:17.

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PREFACE

** Salvation and the Old Theology, or Pivot Points in Romans" consists of a series of Friday night talks given before the Tabernacle Bible
School, and revised with much care for publica-

tion.

When I went into this course with the class I promised that I would endeavor to set forth the teaching of this great Epistle without regard to any theory that men have set up concerning it, and this purpose I have kept in mind continually.

At some points I have been forced to present a different view from many of our most popular expounders of to-day, but wherever the differ-ence has arisen I have found myself in harmony

with the most orthodox expositors of "The days
of the fathers."

The Epistle to the Romans is without doubt the bed-rock in the theology of the wisest and
best men that the Church has ever had. They
have built their theology on its teaching. The essential doctrines of God, Christ, sin, atonement,
propitiation, redemption, reconciliation, and Sal-
vation, as taught in Romans and held by the early Church, have been carefully considered in
the series, and without trimming or

modification.
5

6 Preface

My purpose has been to present these old doc-
trines in the regular order in which the Apostle
puts them, and to do it in the language of the
people; so that the simplest and plainest mind
might grasp them.

I have felt a need in my own field for such a work. The average man, especially the lay-man, has not been regarded in the

presentation
of our system of theology. This course therefore has been prepared largely to meet the need
of the plain man who wants to grasp the fundamentals of our religion.

Scholarship is not claimed; simply an exposition of the teaching as set forth in this the most
interesting of all the Epistles.

Len G. Broughton.

Atlanta. Ga.

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I

A GENERAL ANALYSIS

/. THE PLACE WHERE WRITTEN

Three names in the Epistle indicate that it was
written while the Apostles were in Corinth.
Gaius' house in Corinth.
Phoebe lived in Cenchrea, a suburb of Corinth.

Erastus, treasurer of Corinth.

//. TIME OF THE WRITING

A. D. 58, March

Five months before Paul's arrest. Church at Rome not organized by Paul or Peter. Probably organized by converts from Pentecost. Romans written because he could not pay the
Church a visit.

///. THE PURPOSE

Not for the mere correction of Jews or Pagans. Other epistles local. Romans to

set forth
the basic principles of the kingdom of grace
as
opposed to the kingdom of law.

Key. — Ch. 1:17: "For therein is revealed a
righteousness of God from faith unto faith;
as
it is written, but the righteous shall live by
faith."

IV. THE GENERAL PLAN AND SCOPE

OF THE BOOK

(i) The Introduction. — Ch. 1:1-17.

(2) The Doctrinal.— Ch. 1:18 to 8:39.

(3) The Dispensational. — Ch. 9 to 11.

(4) The Practical. — Ch. 12 to 15 113.

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(i) The Jew's rejection. — Ch. 9 to 10.

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A General Analysis 1 1

4. The Practical. — Ch. 12 to 15:13.

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II

PAUL'S TESTIMONY OF HIMSELF
Ch. I :i

I. His Name — Paul.

II. His Position — Servant, or Slave. He was not his own. His master was responsible for him.

III. His Calling as an Apostle.

IV. His Life — "Separated unto the Gospel of God."

V. The Cost of His Testimony.

1. His religion.

2. His home.

3. His companions.

4. His fame or position.

5. His wealth.

VI. His Gain — His crown.

First, we must consider Paul's

testimony of
himself. It is a very peculiar sort of
testimony
that he gives. He starts out by telling who
he
is, and to do that he simply has to mention
his
name.

Paul had two names. First he was Saul of
Tarsus, and then Paul. Saul was his pre-
Christian name. Paul was his Christian
name.

Saul was the name given him by his
parents, or

someone else in the early part of his life, or else
he chose it for himself after he was old enough,
for this was often done.

The change from Saul to Paul is very significant. Saul means great, important; Paul means
little, insignificant.

His parents doubtless gave him his name '"great" after they saw his promise. When he found the Lord, and learned what it was to be a
follower of Jesus Christ, he selected for himself
his permanent name, which was "little,

insignifi-
cant." And this characteristic followed Paul all through his ministry, hiding himself that Christ
only might be seen.

The next thing that he has to say about him-
self is that he is a "servant of Jesus Christ." It
is very striking that Paul, in writing to the Romans, spoke of himself as a servant. He was
writing to a people who despised servitude. If
there ever was a people who hated servitude it
was the Romans. The Roman citizen gloated in

the thought of power. He reveled in wielding the sword. He never dreamed of being a servant.
He was a master among men, and the Apostle
Paul understood that. He understood it much better than we understand it, for he lived in the
time of the glory of Rome, and yet, in writing
to the Church at Rome, he introduced himself
as a "servant."

Then, it is still more significant when we see

what kind of a servant he introduced himself to
be. There are many kinds of servants described
in the Scriptures, and at this particular point it
is significant to note that the Apostle Paul is in-
troducing himself as the most menial of all serv-
ants; as not only a servant in the sense that
a clerk in a store is a servant, but a servant dis-
tinctly menial, doing the work of drudgery —
"a
bondslave." The Greek means that. That is
the kind of servant that Paul was to Jesus
Christ.

Then it is still more significant when you take
into account the fact that he is not only a menial
servant, but that he is a menial servant and bond-
slave of the Christ whom the Romans despised
and rejected, whom they had helped to crucify.
He was the menial, humble bondslave of this
Christ, this despised, rejected Nazarene.

Such a testimony, such an introduction as this
the world has never seen and never will see again
in the history of the globe. If we were going to

introduce ourselves to some congregation, we would want to gather up all the testimonies that
we could find of our greatness and goodness. Is
it not a wonderful, striking thing that the Apos-
tle Paul says nothing about the fact that he was
once a member of the Jewish Sanhedrin? The
mention of that would have carried weight and
power and significance with it, for he was writing
to Jews and Gentiles who made up the member-
ship of the Roman Church. There is a great
lesson in this. The Gospel of Jesus

not need the wings of the world to carry it. Paul
did not need the testimony of the wicked San-
hedrin to furnish trappings for the Gospel of
Christ that was to save the world, hence he does
not mention it.

Let us see what comes out of the relationship
of slave. It is a fact that every man is a slave of
some kind. We may not be so proclaimed, and

the world may not so regard it, but it is a fact ; a slave to passion, a slave to pride, to comfort, to luxury, to self, to fame, to beauty. Now, Paul says, "I am a slave to Jesus Christ." Christ had come with his scepter and taken His seat on the throne of his heart. That is what it means to be a Christian. We talk about a consecrated Christian, a sanctified Christian, a Spirit-filled Christian. Never mind about that, it means all that to be a Christian, or it means nothing.

Slaves, every one of us! Jesus Christ

comes
to set us free from the present state of slavery,
and then we become slaves under Him. But, after all, is that slavery? As a slave of Jesus Christ one is not his own. We hear a great deal
in this day and time about "our rights." In God's name, I ask you, is there any such thing
as "our rights"? Does a Christian man or woman have any rights? Can he have any rights ? He has been bought with a price. Christ
is the purchaser, the blood is the price. We are

not our own and have no right to talk about our rights. All rights are henceforth His rights,

and it is what He wants and not what we want
that concerns us from that time on.

As such a slave, what follows ? Our Master is
responsible for us. If I have vested all my rights
in Him, He is responsible for my entire keeping.
What if someone does trample upon what I think
are my rights? God is responsible. I

can go to
Him and look Him in the face and tell Him all,
and then leave it to Him.

You have heard of Sophy, the Spirit-filled washerwoman. She was once visited by a rental
agent at a time when she did not have the money
for her rent. She had had the rheumatism, and
had not been able to stand over the wash-tub as
usual, and so had no money for the rent. The
renting agent told her that he would put her out
of the house if she did not produce the money the

next day.

Sophy replied, "Do you think you will ? Well, you don't know my Master."

That night Sophy got down on her knees and
prayed like this: "Lord, I am your child, and do you think it will be any credit to you for your
child to be put out into a bank of snow when she
is sick? If you think so, all right, but I declare
to you. Lord, I don't think it would be very much
to your credit."

Next morning, before the rental agent

came, a
woman from South Carolina came in and left
just the amount needed. As she placed it in
the
agent's hand she said: "You don't know my

Master. If you did, you would never talk to
one
of His children like you did to me yesterday."

What Sophy said is exactly true. If Jesus
Christ is my Lord and Master, if I have
vested
in Him my rights, then He is

responsible for me,
and I have a perfect right to go to Him and
say, "Lord, I have given you everything that
I
have, and I now depend upon you."

Paul also says of his position that he is
called
to be an apostle. He does not say, "I chose
to be
an apostle." There is a difference between
choos-
ing a thing and being called to a thing, and
in
that very difference lies the secret of the
failure
of many good men and women. They have
chosen to be such and such a thing, and
have

never been called. Some ministers have chosen
to preach, and have never been called. Some
Sunday-school teachers have chosen to teach
Sunday-school classes and have never been
called.
Some lawyers have chosen to be lawyers and
have never been called. Some merchants have
chosen to be merchants and have never been
called. God wanted them to preach or to teach
or to ditch or to clerk.

Every man is called of God to his life-work.
He may never hear the call, nor heed it

; he may
never get closely enough in touch to hear it.
The
merchant has as distinct a call to sell goods
as I
have to preach. The quicker we realize that
God
has a plan and a purpose for every human
life,
the better it will be.

Paul says that he was called to be an
apostle,
and he says concerning his life that he was
sep-
arated unto the Gospel of God. Paul did not
live
the life of a hermit. Some people's idea

of the
separate life is that they must become
hermits
while in this world; that is to say, they
must have
a hiding-place and never come in touch with
the
everyday thought and conduct of the world.
Some of the best people that I know are
mistaken
at that point, and are wrecking their spiritual
lives and preventing their usefulness.

For instance, a woman some time ago came
to
me and said, "I have decided to consecrate
my
life to God, and therefore I cannot do this."

The thing that she was talking about was a very
simple thing; it will surprise you to know just
how simple it was — absolutely a thing without
harm. A simple little act of pleasantry, but she
could not do it because she had consecrated her
life. It was this: The Ladies' Aid Society was
going to give a New Year's reception, and they
were going to have music, speeches, etc. Now
the trouble with her was that she had an idea that
to be consecrated meant a complete segregation
of herself from all pleasure.

It was not so with the Apostle Paul. He lived and worked with the people of his day. He was
"Separated unto the Gospel of God," making tents, just as much as he was preaching the Gos-
pel. He was a tent-maker, and never gave up his vocation. His purpose was to teach the wide

world the great truth of sanctified toil — that a
man can be absolutely separated from the world

while he is making tents.

A man can enter his closet any time and any-
where and pray. The closet is not necessarily a
little corner in which the dirty clothes are thrown.
A closet is a shut-in place. Wherever a man may
be, if he feels that he must shut out everything
and talk to Jesus, there is the closet. There is
the separate man who, though he is in the midst
of the trials and tribulations and business of the
great throbbing heart of the world, lives unto
God a clean, upright, manly life. That is

the
separate man; and every stroke of the hammer,
and every stitch of the needle, and every turn of
the wheel is "unto the Gospel of God."

Now, my next thought is just a word concern-
ing the cost of Paul's testimony. First, it cost
him his religion. He was strictly religious: a
Jew of the Jews. When he came into this new
experience and got this delightful testimony, it
caused him to sacrifice the religion of his coun-
try, the religion of his mother. It is not an easy

thing to go back upon the religion that one is
trained to follow.

Second, it cost him his home. You cannot imagine in this day and time how much it meant
for Paul to turn his back upon the teaching of the
Jews and become the servant of the meek and
lowly Jesus. His home would be shut against him. His parents and his people would look

upon him with contempt and shame. I

tell you
that is not an easy thing.

Third, it cost him his companions. Think of the other members of the Sanhedrin with whom
he had sympathized and planned and projected.

He had sat in the council chamber many and
many a time when Christ was being discussed and
he had joined with them and said, "J^sus must
be crucified. We will not stand it. He is a usurper of our rights." And now he must eat his words. There are very few of us to-

day who
would dare to do that.

It cost him his fame. He had built up a great
name; a member of the Sanhedrin; a man who
stood right at the top in the political world, and
whose influence reached far and wide. It cost
him that.

Lastly, it cost him his wealth. He was at one
time a wealthy young man, but when he gave up
his seat in the Sanhedrin, his home, his friends,
his inheritance went also.

My brother, until the love of Jesus has got down so deep that we are willing to sacrifice our money if needs be for Him, we do not know what it means to be a believer in Jesus Christ. The world is just waking up to the realization of what it means to be a Christian.

My last thought is of Paul's gain. "Brother Paul, I have been talking about your trials while on earth. You have been with Jesus for two thousand years, what have you to say now?"

"I have fought a good fight. I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

It is a question which we each must decide; whether we had rather be Saul, a member of the Jewish Sanhedrin, lost forever, or Paul, the servant of Jesus, the despised Nazarene, surrounded by the angels, associating with the saints of past ages, wearing his bright and shining crown.

III

TESTIMONY OF CHRIST

Ch. 1:1-5

I. Who He Is.

1. Promised by the Prophets.

2. The Son of God.

3. Of the Seed of David.

II. His Power — "Resurrection."

1. Mastery over Death.

2. Essential to Salvation (i Cor.

15:12-23).

III. His Position — "Jesus Christ Our Lord." Comprehended in:

1. Salvation.

2. Government.

Let us see to v^hat extent Jesus was promised
by the prophets:

Gen. 3 :i5 — The seed of woman.

Isa. 7:14 — Born of a Virgin.

Mic. 5:2 — At Bethlehem.

Zech. 9:9 — Entry into Jerusalem.

Zech. 13 :7 — Smitten by sword.

Zech. 11:12 — Sold for thirty pieces of silver.

Zech. II :i3 — Potter's field bought.

Isa. 15 :6— Spit upon and scoiirged.

Testimony of Christ 23

Ex. 12:46 — Not a bone broken.

Ps. 69:21 — Gall and vinegar.

Ps. 22:8 — Taunted with non-deliverance.

Ps. 22 :y — Mocked.

Ps. 22:16 — Feet pierced.

Isa. 53 :3 — Despised and rejected.

Isa. 53 :7 — Opened not His mouth.

Isa. 53 :8 — Moved from court to court.

Isa. 53:9 — Proven guiltless.

Isa. 53:10 — Bruised of God.

As I have gone over these verses and thought
over them I have felt such an overcoming sense
of the vitality of the Scriptures as I have never
felt before in my life. I have felt that the Scrip-
tures themselves have not had a chance to do

what God intends that they should do; that the
only thing in the world that is needed is for the
Scriptures to have a chance. The only thing that
is needed for the opening of the eyes of the
world to Jesus Christ is to give God's word a
simple, honest chance. Now, just think of it for
a moment. Here are these prophecies. They
date back to the Garden of Eden, and range all
the way from the Garden of Eden to the com-
ing of Christ. They are prophecies which deal
with every minute detail of His life and

His
death, and they are prophecies, every single one
of them, fulfilled in His coming. His Hfe, and in
His death.

Take such prophecies as we are dealing with here : The piercing of His feet, a prophecy made

1,000 years before Jesus' feet were ever pierced.
Bethlehem was the last place in the world to look
for the Messiah to come from, yet more than

seven hundred years before Christ was born we have the prophet telling us that He was to come from Bethlehem.

The only thing needed to convince the skepticism of the world is to give the Old Testament a fair chance. I defy any man to go to the Old Testament Scriptures for light concerning the Messiah and go away not believing that Christ was the Son of God.

But there is another thing that I want we should see under this general division.

The
Apostle speaks of Jesus as the "Son of God,"
as
well as the promised One. Now, we find it
not
difficult to accept Jesus as the Son of God.
There
is not very much controversy about that,
pro-
viding that nothing else followed. The world
expected that in some way the Messiah
would be
connected with God. There never would have
been any objection to Jesus if it had ended
there,
but Paul goes a step further. He states (and
this is responsible for the skepticism about
Jesus

Christ) that He is also ''of the Seed of David according to the flesh."

Now that is where the trouble began. When Paul declared that Jesus Christ was the Son of God, and also of the seed of David according to the flesh, he took one step too much for the skeptical world. I confess that there was one

time in my life when this very fact was to me a great stumbling-block. I know well

how it
came about. I got to thinking about the unrea-
sonableness of the virgin conception and birth
of our Lord.

I was a young medical student, and was deal-
ing more with science than sense, as a great many
other people are doing to-day, and I got my head
all wool-gathering on the subject of the incarna-
tion. I said that it was incompatible with the law
of nature for that thing to be. Mary was bound
to have falsified. I went as far as any man ever

went in his accusations of Mary. However, I was not so silly as to speak my thoughts from the house-top. I was ashamed of them, but I had them in my heart. Those were terribly black and gloomy days, when I felt the faith of my mother and my training slipping from me.

I went to one of the most distinguished scholars and Bible students of the country, and asked him to give me a bit of his time to straighten me out. He took me into a long course of reasoning which to me did not reason at all.

There was no reason in it, and there is no reason
in any argument that can be put up about this
matter. Men who attempt to reason this thing
out make themselves silly, because this is one of
the things in the face of which reason staggers.
A scholarly physician once went to Dr. P. H. Mell with this question. He said:
"Doctor, I would believe in Christianity if I

could explain the supernatural generation of

Christ."

Dr. Mell replied : "Well, Doctor, can you explain natural generation in any case ?"

The physician hesitated and then admitted that
he could not. Supernatural generation is no greater mystery than natural generation.

My friend tried to reason with me about it, and the more he reasoned, the deeper the mys-
tery. I finished my medical education, and went
to the backwoods to begin my practice, and one
Sunday morning a backwoods preacher

at an old
country meeting-house knocked out more skepti-
cism in one-half hour than I had gotten in three
years, and this is the way he did it. He said:
"If there is anybody here who is troubled about
the mystery of God becoming man, I want to
take you back to the first verse of the first chap-
ter of Genesis. Tn the beginning God.' "

He looked down into the audience very search-
ingly, and I felt like he was looking directly at
me. He continued : "My brother, let me ask you

this : Do you believe that God was in the begin-
ning? That is to say, that before the beginning
began God was?" I said to myself, "Yes, I be-
lieve that." "Now," he said, "if you believe that
God was ahead of the beginning, you believe the
one mysterious thing of this universe. If I be-
lieved that, God knows I could believe anything
else in the world."

I had gone to college and travelled clean

through the mysteries of the theory of reproduc-
tion and cell formation, and had come out to realize that I was just a common fool; that if
God was in the beginning, that was the one su-
preme mystery of all mysteries of this mysterious
universe of God.

I have been using that same argument ever since. I do not want anything better to crack skeptics over the head with. When I ask them
this question, they always say, "Yes." We have

very few outright infidels to-day. Almost every-
body believes in God — that away back yonder be-
fore the beginning God was, and I always hold
them right down to this :

"Think about all the doubts that you have ever
had about it, and then answer me this question:
after all these doubts, do you believe that away
back yonder at the beginning was God?" Then
I tell them that if I believed that God was in
the beginning I could believe anything that He
says ; that if He was so great as to

create Him-
self in the beginning. He could create Himself through the womb of a virgin woman.

The Apostle Paul believed that Jesus was the Son of God, and not only the Son of God, but "of
the seed of David, according to the flesh." Jesus
Christ developed just like any other child up to
the point of His birth, and after his birth He con-
tinued to grow just like any other child.

Now you will notice another thing. Paul speaks of "His power." First, it was His origin,

and now it is ''His power," and all this attested by "the resurrection." He has introduced Jesus to us as "Promised by the prophets," "The Son of God," "Of the Seed of David, according to the flesh," and now. His power, according to the resurrection. His resurrection is the expression of his power.

I want to notice something of the significance of the doctrine of the resurrection. Why

did Paul, in introducing Jesus Christ to the Romans, speak of His resurrection? First of all,
because Paul himself had a personal knowledge
that Jesus Christ had arisen from the dead. He
had seen Him. He had appeared to him, and as-
sured him that He had arisen from the dead;
and then he had the testimony of the rest of the
Apostles, and a host of others. Paul had no
doubt about the resurrection of Jesus Christ.

He testified to them concerning the resurrec-

tion, first, because of his own personal knowledge, and second, because of the deep significance of the fact of the resurrection to the Church of Jesus Christ. What is the significance of the resurrection? Let us go to the fifteenth chapter of First Corinthians and get it. What, according to this, is the significance of the resurrection ?

It is this: If Jesus arose not from the dead, then our faith is vain. We hear men to-day pooh-poohing the resurrection of Jesus Christ; some

theologians, Bible teachers, and preachers. How
can they do it when they are confronted with

the plain assertion of the Apostle Paul ? I cannot
see how any man who claims any intimacy with
his Bible and who fears God can make a state-
ment disparaging the resurrection.

There are two things essential to salvation. The first is the crucifixion of Jesus Christ, and
the next is the resurrection of Jesus

Christ.
Now, in the Lord's supper we celebrate the cruci-
fixion, His broken body and shed blood; in Bap-
tism we, celebrate the burial and resurrection of
Jesus. Thus in these types, one by communion
and the other by baptism, we set forth to the
world the two essential things that enter into the
salvation of the world; namely, crucifixion and
resurrection.

I never come to the Lord's table that I do not
look to the cross; and I never come to baptism

that I do not see the resurrection. And in these
two simple types we set forth to the world the
plan of human redemption.

Understand, I do not say that communion is essential to salvation, nor do I say that baptism
is essential to salvation. I say that the two things that are essential to salvation, crucifixion
and resurrection, are set forth in these types.

We are now ready to come to the next thought, which is the closing thought in this present study. His position. Here is

some-
thing very deeply significant. "Jesus Christ our Lord." You will be struck with that expression,
"Our Lord." What is the meaning of the word

Lord as we find it used here? It means Divine
Sovereign.

As our Divine Sovereign, there are five things
that we are to keep in mind. First, His attitude
with respect to Hfe. He cannot be our Master

unless we have His attitude, for He does not simply master the flesh. He masters the will; He masters the spirit; the inner man as well as
the outer man ; the whole of life, body, soul, and
spirit. Thus mastered, we assume His attitude with respect to life.

That is to say, we assume first His attitude with reference to the Father; second, with respect to the devil ; third, with respect to enemies ;
fourth, with respect to lost souls.

It seems to me that this compasses

the whole
realm of His life. Let us see: As our Divine Sovereign we have assumed His attitude with respect to everything. First, what was His attitude with respect to the Father? Here it is: "My meat is to do my Father's will." Now, when we speak of Jesus as our Lord and Master, if we speak the truth we mean this, that our meat is to do the will of our Father and nothing else. Is it our meat to do the will of our Father in heaven, or do we want to do partly

our Father's will and partly our own will? If the former is true, then we have a right to join
in with Paul, and say, ''Our Lord." If this is not true, we cannot say it.

His attitude with respect to the devil. After

the Baptism Jesus was led up into the wilder-
ness to be tempted of the devil. The Spirit often
does this. He leads man in the ways of tempta-
tion that He may try him, but He does

not pro-
pose to turn His back on him after He has led
him there.

When Jesus got up into the wilderness, He was struck at three points common to man. He
was struck at the point of His appetite. He was struck at the point of faith. He was struck
at the point of desire for worldly possession. What was Jesus' attitude toward the devil at these points ? Here it is, "Get thee hence."

Take the attitude of Jesus concerning

His ene-
mies that we assume likewise if He is our Lord.
What was His attitude concerning His enemies?
Hanging upon Calvary's cross, with His enemies
mocking, jeering, and actually crucifying Him without cause, what was His attitude ?
"Father,
forgive them. They know not what they do."
Our attitude too frequently about our enemies
is to curse them. They are after us. They are
interfering with our rights. Jesus' attitude was,
"Father, forgive them." Men who join with the

Apostle Paul and say, "Our Lord," are the men
who have that attitude concerning their enemies.
If you have not that attitude, stop calling Him
"Our Lord." It is mockery.

Is it true that He is our Lord, our Divine Sovereign, the ruling Master of our whole being? If it is not, He is nothing.

Lastly, take His attitude concerning lost souls.
What is His attitude with respect to them ?
"The

Son of Man came to seek and to save that which
was lost." That is to say, the whole mission of Jesus was seeking to save the lost. If Jesus
ate a meal, it was to enable Him to do the work
of His Father in saving souls. If Jesus made a garment, or purchased one, if He dressed Him-
self in the morning, it was that He might win souls. If Jesus studied to know the customs of the people, it was that through the observance
of the customs of the people He might better
win souls to God. Now, my brethren,

hear this :
Jesus said, "As my Father hath sent me, even
so send I you." That is to say, the mission
that Jesus had, we have, if He is our Lord and
Master. If He is our Divine Sovereign, then
His mission is our mission, and just as every-
thing He did was for the purpose of enabling
Him to do more soul-winning, so it must be true
with us. If you are a merchant, your mer-
chandise is to help you do more soul-winning.
If you are a housekeeper, or nurse, it is the
same.

The one object of every child of God who says,
"My Lord and Master," is to win souls to Christ.

The other day I took up a magnet. It was a very strong instrument. I observed that it took
up a piece of steel two or three times its own
weight. When that piece of steel was covered
with tin or nickel it did not pick it up. You can rub the magnet all over it, and it will stay

where it is. There is no connection between the
steel and the power of the magnet. The piece
of tin cuts it off from the power of the magnet.
Now, Jesus Christ as our Lord and Master, as our Divine Sovereign, is the great magnet of power. The only reason to-day why we have missed the life of Jesus Christ, with its power,
is because He, as our great magnet, is severed
from us by the coating of unbelief with which
we have covered our lives, and the only need
of the Church to-day, as I see it, is to

get the
coating off and let Christ, as Magnet, and
our-
selves come in touch. When we do this, the
power of heaven will course through our
lives
and lift us into the presence of our Lord.

IV

TESTIMONY OF THE CHURCH
Ch. I 7-12

I. Who Makes up the Church?

1. Beloved of God.

2. Called Saints.

II. His Feelings for the Church.

1. Thanks God for Their Faith.

2. Makes Mention of Them in Prayer.

3. Desires to See Them.

4. That They Might Be Established.

5. That They Might Comfort Each Other.

III. Practical Suggestion Concerning the Church.

1. It is of Divine Origin.

2. It Has Divine Conditions for Member-

ship.

3. It Imposes Divine Obligations.

4. It Results in Divine Blessings.

We are still dealing with the first section of the Epistle, the section of introduction, in which
we have Paul's fourfold testimony: His testimony of himself, of Christ, of the Church, of the Gospel. We have considered his testimony
of himself and his testimony of Christ, and now

we come to take up his testimony of the Church,
and we find this in Ch. i '.y-12 inclusive.

Who Makes up the Church?

1. "Beloved of God."

2. "Called Saints."

There is an apparent omission here. The old authorized version and the American revised sub-
stitute "to be," but it is hardly proper to call it a substitute, though it is not contained in the

original text as distinct words. The Greek word
means those who are called to be, or to do some-
thing. They are first, beloved of God. God
loved everybody in Rome, as God loves every-
body in the wide, wide world. "For God so
loved the world that He gave His only begotten
Son, that whosoever believed in Him, should not
perish, but have everlasting life."

That is the expression of God's love to the world at large, but God loved the Church at Rome with a different love from that

love which
He had for the entire world. God loves the Church with a different love from that which He has for the world. God loves the Church as a father loves an obedient, loving, sympathiz-
ing, helping child. A father naturally loves all his children, but any father knows that he loves
that obedient, trustful, sympathizing, helpful child with a very different love from that which
he has for the one- indifferent to his will and
his wish. So it is with respect to us who are

God's children by re-creation. We are His children in the sense that He created us, and in that sense He loves us and feels a responsi-bility for us. He feels a responsibility for us which is so great that He robbed Himself of the presence of His only Son and sent Him to this world to live and die that we might be saved. But there is a very different sense in which God loves His own children by re-creation. He

loves them
as obedient, loving, trusting, confiding, promis-
ing children.

Then you will observe that they are called from
among His other creatures to be "saints." Now
this word translated saints is a word which needs
some study in order to get the full force of its
meaning. "Called saints," that is to say, they
are saints by way of a calling. No man ever
became a saint in any other way than by way of a
calling from God. No man ever became a Chris-

tian except by way of a calling. No man ever came to Christ who was not called before he came.

I believe God calls every man, whether he be in this country or some dark heathen corner of earth.

I was talking to a missionary who had made a study of the conditions of the race, and he said that he had never yet found a man, however deep in ignorance and superstition, but that in his heart there was something that pointed him to a better life; a life of justice and equity with regard to

his relations to his fellow-men. There was always something, somehow, somewhere, that

worked upon their consciences and told them of a better life and a better way. I believe that that is the Spirit of God, and I believe that a man who lives in accordance with the light that God gives him is saved.

This expression means more than that. It means that they are what they have

come to;
that they are in fact saints, as they are called
saints. It meant a great deal for those people
there in Rome to come out and join the Church
of Christ. It meant a great deal anywhere in
that day to join the Church of Christ. You may
rest assured that those people who came out and
connected themselves with the Church in those
days were what they professed to be. They were
what they were called. Would to God that that
could be said of the Church of this day and
time ;

in this city; of my Church; that it could be said
of every one of us; that we are what we are
called.

We are called Christians; would to God that
we were Christians. Have you ever stopped to
think of the deep significance of that word? Of
all there is wrapped up in it? If so, I feel that
you have been impressed with the fact that even
the best of the people of God fall far short of
coming up to their calling.

I was talking the other day with a

skeptic. He
said: 'The thing that staggers me when I be-
gin to think of my relation to Christ, is the
way
that you people live. You claim Him to be
Lord

and Master, and I know from the study of
His
life as revealed in the Gospels that you are
not
what you call yourselves. I know that He is
not your Lord and Master. To be Lord and
Master of your lives would mean a different
thing

from what I see exemplified. It seems to me, as I look at the Church, that there is no difference between your life and the life of the average responsible citizen who makes no professions at all of religion."

This criticism cut me to the heart. Now and then we find a conspicuous exception to this general rule, but generally speaking, it is true. The average church member will stay away from church on Sunday for want of a new hat or bonnet just as easily as one who is

not a mem-
ber of the Church. The average church mem-
ber is just as sensitive with respect to his rights
as the man outside the Church. I would to God
we were all what we are called; I would to God
that we would measure up to our calling half
as well as these Roman Christians measured up
to theirs. They knew that this meant the loss
of their lives, perhaps, and yet, having their
hearts fixed upon God, they were willing to die.

Then let us take further the

consideration of
this question of saints. This term is applied
to
Christians in the Epistles in two different
ways.
First, as individuals, Eph. 1:18, Col. 1:12.
Sec-
ond, as members of a spiritual community, i
Cor.
1:12.

The word translated saints in Eph. 1:18, re-
fers entirely to the holiness of the individual,
and in that sense he uses the term saints
there;
but I Cor. I :i2 refers to the members

of a spe-
cific community, as you would denominate certain
people who live in this city, or any other place.

Take another aspect of the word. In this sense
the word is used precisely as it is used here.
It is the same word exactly and is used to con-
vey identically the same idea. It is "called out
of and away from the rest of creation to be saints, and named saints." Here he is writing to the Corinthian Christians as members of a spiritual organization, the very same

thing that
he is referring to when he addresses the brethren
in the Church at Rome, "called saints"; saints by way of a calling, and called by God; saints
who are what they are called. Just as it was true in the case of the saints at Rome, it was
true of the saints at Corinth. It took a great deal to come out and be a saint in Corinth. It
was risking their lives, their standing, friends, companions, so that when they came out and
joined the Church they were men and women

who had determined to live exactly in keeping
with their profession. Now let us consider his feelings for the Church.

First, he thanks God for their faith. Now observe what a vast difference there is in the testimony and thankfulness of the Apostle Paul concerning the Church at Rome, and the testimony

and thanks of the average man concerning the
Church of to-day. The Apostle Paul, in

com-
mending the Church at Rome, commends them
for their faith. When we wish to commend a
church we generally commend it according to its
intelligence, or wealth, or social position, or num-
bers ; sometimes according to the location of the
building, and the character of the work. I am
thoroughly aware that "By their fruits ye shall
know them." At the same time, I believe that
God is displeased, greatly displeased, with the
way we have of estimating churches.

To illustrate: I was present in a little town in another state one day, and the question of
the most important and most beautiful church
in the city was up. One man said: "I think that church over on the hill is the most important
church because there are three millionaires be-
longing to it."

"What about its prayer meeting?" I said.

"I don't know whether they have one or not,"
was the answer.

"What about its Sunday-school? You are

an
officer in the church and ought to know
that."

"Well," he replied, "I don't think much of a
Sunday-school."

He did not know anything about it except
that
it had three millionaires in it. He was a type
of many of the leading men of the churches
to-
day.

The pulpit itself has a way of estimating the

strength and power and position of the church
by the amount of wealth and culture and refine-
ment that it has in its membership.

This is all displeasing to the Spirit of God.
It is not God's way of estimating the Church.
The thing that God cares for most in a church
is its faith ; to what extent can that people bring
things to pass for the kingdom of heaven? That
is the thing God is asking of the Church, and
that is the thing that He would bring us to the

point of appreciating; the faith of the people; the extent of its grip on God. That is what God wants of the Church to-day, and, the more I see of the work of the Church and the move-ments of God in this present day and time, the more I am convinced that that is the thing God is concerned about.

Culture will come; refinement will come; wealth will come, as much as is needed. The one thing God wants is the right kind of faith, and following that will come everything that the

Church needs. Oh, that we might see the unlim-
ited possibilities ahead of us in the exercise of
faith. Seeing it, we will grasp it; grasping it,
we will live it, and when we do we will become
an interrogation point to the world. That is what
God wants. Just as long as the amount of money
that a church gives can be explained, just that
long will God be left out of the giving; but when
the church gives to that point where it cannot
be explained, then somebody is going to say,

"Well, I do not understand that." And while they pause to think about it, God's Spirit will slip in and say, **It is God." The same thing is true with reference to every other department of life.

Now then, observe the second point: 'That he incessantly makes mention of them in his prayers." Paul prayed for the Church in Rome. I wonder how many of us have learned to emu- late Paul's example in that? How many

of us
have prayed for our own church? I am afraid
 a
very small per cent, of us. We pray,
perhaps,
for everything in the world but our church,
and
that perhaps is the explanation of why there
is
oftentimes so much criticism of the Church.
There was once a certain person who
became
very distasteful to me. It troubled me. It
came
to me one night while I was in prayer and I
began to pray for that man, and God took
every
bit of feeling about him out of my heart. I
saw

just as many flaws in that life as I saw before,
but I saw good that I did not see before.

Paul prayed for the Church in Rome. Oh, God, help us to get a lesson from Paul! Pray for the Church at home, and not only for the
Church at home, but all churches. Paul was broad enough to realize that he had a connec-
tion with all the churches in the world. My brethren and sisters, we have never learned the
alphabet in the prayer life. We have never yet

learned how to pray.

In the third place, "that he might be prospered

in the will of God to come to them." "In the will of God!" Do you think that is a careless expression just to fill up space? There is some-
thing doubly significant in that expression. Paul
did not want to go unless it was the will of God.
Paul realized that God had a plan for his life,
just as God has a plan for every life,

and real-
izing that, he could not afford to step out of God's plan. He only maintained connection as he stayed in God's plan for his life.

Have you never stopped to think that you too
have a plan laid out by God for your life? If I am a fanatic, it is on this subject, that God
has a plan for my Hfe; that He has a place in
this big world for me to fit in; a place that will not fit anybody else in the world.

Do not try to do your Christian work like

somebody else. Try to know how God would have you to do it, and when you have a clear interpretation of the will of God, do what God wants done.

In the fourth place, you will see that the reason for his desire to come to them was not that he might see them and shake hands with them, but it was that he might do them good, "that they might be established in their faith"; and further, "that he and they might be comforted in each other's faith."

See the great Apostle putting himself down on
a common level with the Church of Rome, say-
ing, "We can strengthen each other's faith, and

help each other out." Oh, the simpHcity of this
mighty man of God! How dependent we are
one upon the other! There is no man taught
of God, however ignorant he may be, that can-
not teach me, and no man feels that more than
I do. I think some of the most

profound truths
that I have ever heard have come from some of
the most ignorant men, whose minds and hearts
have been opened to receive the Spirit, and upon
whose hearts and minds the Spirit has operated.
Oh, my brother, if you have not had the chance
that somebody else has had, do not grow dis-
encouraged; God is as able to give you thoughts
as He is able to give any man, however wise in
the wisdom of this world.

Now, I want to draw a few practical conclu-

sions concerning the Church.

First, that it is of divine origin.

Second, that it has divine conditions for mem-
bership.

Third, it imposes divine obligations upon its members.

I want the time to come when men and women
will realize the bigness of the Church of Christ;
that it is God's institution; that it is the biggest
organization in existence; that as God's institu-
tion it demands of us that we shall put

into it
our best endeavors, and when our people realize
in deed and in truth all this, the Church will prosper as never before.

TESTIMONY OF THE GOSPEL
Ch. I :i6-i7

I. Paul— The Man.

II. His Declaration.

Observe under this head (i) For (2) The Gospel of Christ (3) Not ashamed.
in. The Reason for His Declaration.

Note I. The desire — salvation.

(a) Salvation from the penalty of sin (Rom. 5:10; 6:10-12).

2. The extent of its application — "Every one that believeth."

3. The order of coming, the Jew first (John 4:22; Matt. 15:23).

IV. The Purpose of the Epistle.
Note. Definition of righteousness.

V. How Brought About.

1. By faith (Rom. 3:20-23).

2. By imputation of Christ (Phil. 3:9).

3. Impartation (Rom. 8:2-6).

VI. Method of Its Expression.

1. Confession by mouth (Rom. 10:9-10).

2. Baptism (Rom. 6:4, 5, 6; Gal. 3:27; Col. 2:12).

3. Lord's Supper (i Cor. 10:23-26).

4. Righteous Living (Rom. 6:1-6).

Paul is one of the most remarkable charac-

ters, not only in the Bible, but in history. Paul, you remember, was born a Jew, and at the same time, born in a Gentile city, the city of Tarsus. Paul associated with many Gentiles. He learned their ways and customs. When he grew up to young manhood, he was sent to Jerusalem for the completion of his education, where he entered the school of the Jews and began the study of the language and customs of his own people, and also the religion of his people. He was a pupil of the famous teacher Gamaliel.

With this short introduction of the Apostle Paul, let us take his declaration — verse 16. Properly translated, the declaration should read as follows: "For I am not ashamed of the Gospel." Now, that is a strong declaration, and it is especially strong when we take into consideration the fact that it is made by Paul, who had been Saul of Tarsus, a great scholar among the Jews, and an officeholder in high rank in their government.

Since his conversion, he faces the world, his old associates, his companions in business, reli-
gion and law, and declares to them, and to the
world at large, that he is not ashamed of the
Gospel.

In considering Paul's declaration, I want you to give due consideration to these three expres-

sions, "for," "the Gospel," and "not ashamed."
To get the force and significance of

the word
"for," go back and read the thirteenth and
fifteenth verses. "Now, I would not have you
ignorant, brethren, that oftentimes I purposed
to
come unto you (but was let hitherto), that I
might have some fruit among you also, even
as
among other Gentiles. So, as much as in me
is, I
am ready to preach the Gospel to you that
are
at Rome also . . . for it is the power of
God unto salvation to every one that
believeth;
to the Jew first, and also to the Greek."

As much as to say, "While I have been hindered from coming to you, it is by no means
because I am ashamed of the Gospel. That which
has hindered me is something other than that.
For I want to assure you that I am not ashamed
of the Gospel. That is not the reason I have not come. That is not the reason that I have not lifted up my voice in the great capital city
of the world."

Then take the expression, "the Gospel." What does this mean ? It means the "good tidings" con-

tained in what we call the four Gospels — Mat-
thew, Mark, Luke, and John. These four Gos-
pels give the general outline of the whole plan
and purpose of redemption by Jesus Christ. This
was the thing that Paul was sent to declare. Of
course, in declaring these he had to refer back
often to the Old Testament prophecies and
teachings, but the purpose of Paul's preaching

was to set forth the Gospel as "good

tidings,"
because Jesus Christ was the center around which
the whole of this new system of religion revolves.

The religion of Jesus Christ is not in any sense
an overworked Judaism. It is a distinct and separate thing from the religion of the Jews. It
is in no sense a religion of works. I cannot make that too emphatic, because so many peo-
ple are mistaken with respect to it.

I heard a man not long ago, a distinguished

theologian, say that what was needed for the
Jews to-day was not the proclamation of the Gos-
pel of Jesus Christ so much as it was to get them
to eliminate from their teaching that which had
crept into it by process of time, which was
foreign to the original teaching that God gave
them. In other words, he claims that the Jew
can be saved by simply reworking Judaism.

We cannot be too careful not to drop into that
kind of error. The religion of Jesus Christ is

a separate, distinct religion. It came to take the
place of the religion of the Jews.

Paul speaks of the Gospel as "good news," "good tidings." And it is good news. I was thinking when I was studying this lesson, "Oh,
how I thank God for the day when the Gospel
light flashed into my heart! Where would I be
now, were it not for this 'good news' ?"

Then take that other expression, "not ashamed." "For I am not ashamed of the Gos-

pel." Remember, this is Paul speaking — a great man, an officeholder of high rank among his people. How this ought to bring many of us to our knees in conviction, because we have tried to hide in a corner and not let our light shine out.

I was reading recently some words by one of the greatest teachers of the Word of God. He said: "I have never yet seen a young convert that remained firm in his conviction of Jesus Christ

that had any disposition to backslide," and I be-
gan to think; and I don't know that I ever did
either. Just so long as we can get a man to
openly confess Jesus Christ, there is no danger
of backsliding.

Take a man who is addicted to strong drink.
He walks into a barroom, and says : 'T want a
glass of whiskey. I am a Christian. I believe
in Jesus Christ." He cannot say that. H he
did he could not take the drink, and so with
other forms of temptation. H we could

only
get men and women to do what Paul did under
all circumstances, boldly confess Jesus Christ, we
would stop men from backsliding.

Let us take the next general division. The reason for his declaration. Verse sixteen says:
"For it is the power of God unto salvation to every one that believeth. To the Jew first, and
also to the Greek." Salvation is the biggest word
in the English language. There is no possible way of defining it. It is too big. It is a word

that cannot be expressed because it is bigger than

anything used to express it. In this particular case the Apostle is referring to salvation from
sin. That is the thing that he is looking at now.

In this sense salvation is used to save from, first, the penalty of sin (Rom. 8:i). "There is now therefore no condemnation to them that are
in Christ Jesus." There is salvation, saving us

from the penalty of sin. In addition, take John
5 :25 and Rom. 5 :g. We cannot dwell too much
upon the fact that the race of Adam since the
fall of man has been under the curse and penalty
of sin. There is where every man is to-day who
is not a Christian. It does not take any Bible
to prove that man is a depraved being. The his-
tory of the race proves it. Our own experience
proves it. There is not a man in the world who
does not know that the inclinations of the natural
man are toward evil. It is a struggle to

go the
other way. The natural tendency is toward that
which is evil. That is true of the race everywhere. By reason of this fact the penalty is resting over him, and Jesus Christ comes to save
men, first, from the penalty of this sin.

Do I address a man who is not saved? If I do, let me say to you that you are now under
the penalty of sin. You are just like that man
who has been tried in the courts and found guilty,
and is awaiting execution. The penalty of sin

is resting over you. The full force of the penalty
you have not realized yet, but it awaits you.

The Gospel has come to save you from the

penalty of sin. That is the first thing that the
Gospel undertakes to do, and that is the first
thing that most people embrace with reference to
the Gospel. The thing that brought me to Jesus
Christ was, first, the consciousness in my own

heart of the fact that I was a condemned sinner,
and that there was resting over my head the aw-
ful penalty for sin.

The next thing is salvation from the power of sin. Take Romans 5:10 and 10:12. First, from the penalty, giving us life and liberty and
freedom, and second, from the power. Here we
come to deal with the Christian life. This does
not apply to the unregenerate man, as it is no
promise to him of salvation from the power of
sin. When a man has accepted Jesus

Christ, he
is free from the penalty of sin, then he is pre-
pared to appreciate the force of salvation from
the power of sin, and I thank God that this is
just as true as the first.

I hear men talking like this: "Oh, well, I am
bound to sin. We are not perfect in this life."
The man who says that does not follow his
Bible.
He may sin. I do not know a perfected soul,
but the Gospel, appropriated in all of its full-
ness, does promise to save men from the
dominat-

ing power of sin, and we need to preach it. Be assured of the fact that this same Gospel that has saved you from the penalty of sin and given you liberty and life, will also save you from the dominating power of sin in your every-day life.

VI

GOD'S ATTITUDE TO SIN

Ch. 1:18-3:20

I. Preliminary. — What is sin? i John

5:14; 2 John 3:4. God's attitude to sin. "Wrath." 1:18. Definition: "Wrath," opposite of love.

II. Reasonableness of God's Wrath.
I. His law.

2 Revelation in conscience.

3. Revelation in nature.

4. Their conduct.

(a) Glorified not God.

(b) Gave not thanks.

(c) Vain in their reasoning.

(d) Hearts darkened.

(e) Idolatry.

III. The Manner of His Wrath.

1. Present.

(a) Hearts unclean.

(b) According to works.

(c) Without respect to persons.

(d) According to Paul's Gospel.

2. Future. — Judged by God.
(a) According to truth.

(b) According to works.

(c) Without respect to persons.

(d) According to Paul's Gospel.

What is sin ? There are two definitions of sin.
They are in i John. The first is in i John 3 4,
"Sin is the transgression of the law." The sec-
ond is in I John 5:17, "All unrighteousness is sin."

"Sin is a transgression of the law." The Revised Version translates it, "Sin is Law-lessness." It is a disregard of law. It is

disobedience of the law. Then the next definition, "all unrighteousness is sin." Keep in mind the definition of "righteousness." It will help you to see the nature of sin. Under this definition, righteousness is failing to come up to God's standard.

There are a great many people who think that sin is doing something that God has told us not to do. That is true, but it is not all of sin. It is also failing to do what God has commanded; failing to come up to God's standard.

Righteousness is balancing God. You have seen
the children at play on the See-Saw : one child
on one side and another on the other of equal
weight, each one balancing the other. When they
balance each other, there is perfect harmony —
an easy swing. God in all past ages demanded
of man that he should balance Him; that he
should complement Him, so that there might be
no friction between heaven and earth. But man

was unable to balance God, so Jesus Christ came,
and He, being God Himself, complemented God,
and thus an easy swing between earth and heaven
was established through Jesus Christ.

Now, righteousness is just that balancing of God. Man cannot balance God. Deity could only be complemented by Deity himself, other-
wise God would not be God; He would not be
just, immaculate and pure, spotless and holy. In
order for Him to be balanced. He must

have
one on the other side just as holy, as immacu-
late, as sincere, as pure, as spotless as He Him-
self is.

So God came Himself in the person of Jesus Christ and took His place upon our end of the
"See-Saw," and through Him we obtain His righteousness and are able to complement Him.
God's demand of the race is satisfied through
Christ when we are in Him, and that is the only
way we can satisfy God, so that without Christ

there is no satisfaction of God.

Through Christ Jesus we can look straight into
the pure eyes of the Great, Infinite, and Holy
God. Out of Jesus Christ we have no standing
whatever in His pure presence.

All failure to come up to that point is sin, and
all violation of the law is sin. What is God's
attitude to this sin of lawlessness, transgression,
and failure to come up to God's desire for holi-
ness? You will observe that it is not said that
the wrath of God is revealed against

man. God

has no feeling of wrath against man. His wrath is revealed against the sin of man. He is looking at sin, and He hates sin, and the wrath of God is revealed against the sin of man and not man himself. He is love when it comes to His attitude toward man, but He is wrath when it comes to His attitude towards sin, and hence He has gone to work and provided a way of escape

from sin.

There are a great many people who shrink from the idea that God is a God of wrath. They are fond of saying that God is a God of love. And that is God's normal condition. He is the very embodiment of love. God's wrath is against that which is abnormal. Let God be placed in His normal condition, and He is love, and everything that issues from Him is love. If man had not fallen in the Garden of Eden such a thing as wrath would not have been

revealed.
The whole fight of God, from the time that Adam
fell in the Garden of Eden until Christ hung upon
the cross, was against sin. Love would flow like
the stream that trickles down the mountain side
if it were not for sin, and wrath is revealed
against "all ungodliness and unrighteousness of
man."

Some people think that it is unreasonable for
God thus to look upon sin. The reasonableness
lies in the fact that God tried man by provid-

ing everything that was necessary to overcome
this state of abnormality. He provided: First,

law. Man violated that. Second, God provided instruction in his inner conscience, and man went
back on that. Third, instruction with reference to nature, and he went back on that. Then man's
conduct itself is sufficient to justify the wrath of God against his doings.

"The wrath of God is revealed against

all un-
godliness of men, because that which may be known of God is manifest in them ; for God mani-
fested it unto them. For the invisible things of
Him since the creation of the world are clearly
seen, being perceived through the things that are
made."

We have here God justifying His wrath upon the ground of His revelation of law. Then there
is the second revelation of Himself in the inner
conscience of men, that which God has revealed

in them; for God manifested Himself to them.
You will understand that the Apostle is speaking
of heathen men and women, who had never known of God. He is setting up the claim that
they are without excuse because, though they
have not heard of God and have not had the
law of God, they have had God's revelation of
Himself in their inner conscience. He has mani-
fested Himself in them, and then, also, because
of "The invisible things of Him since the creation
of the world being clearly seen." The

Apostle
here sets up the second plea for justifying
the
wrath of God upon the ground that God has
given
them enough, in the things that He has
created

about them, the visible things, enough to
remind
them of the existence of the invisible. So he
argues, ''they are without excuse."

Then, take their conduct. This is sufficient to
justify God's wrath, and when coupled with
His

revelation, it more than justifies the wrath of God, because that "knowing God they glorify Him not as God, neither give thanks, but become vain in their reasonings, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts and creeping things."

There are five things here specified in this bill of indictment. First, they glorified not

God. Sec-
ond, they gave no thanks. Third, they became
vain in their reasonings. Fourth, their hearts
became darkened. Fifth, they became idolatrous.
Note that he starts out with the assertion that
they knew God. They might deny it, but they
knew Him. They knew Him by the revelation
in His law. The Jews knew all about that. At
that time Jerusalem was largely inhabited by
Jews, and Jews formed the pillars of the Church
in Rome. It was through the efforts of the Jews

that the Church in Rome was established. So they had the revelation of God in His law.

Then, those who had not heard of God had had the revelation of God in their consciences.
Paul does not stop to expound conscience. He states a simple fact and leaves it for us to consider ourselves. So he says they knew God, and yet in spite of the fact that they knew God they

were guilty of those things that he mentions. Note the gradation of it. "They glorified not God." They knew Him, but did not glorify Him.

Oh, how easy for us to forget God! I have never been so pessimistic as I am at this minute with respect to the existence of sin in the world, and the vilest sort of sin. It grows out of the great prosperous wave that has been for so long a time sweeping over this country.

Failing to glorify God, see the next step. Of course, they ''neither gave thanks."

When God slips out of our minds, there is not any need for thanks, and so they ceased to give thanks. To-day we can hardly get enough people together in prayer meeting to hold down the benches. A thankless age is this in which we live. God has been lost sight of. Sin is on the rage and even God's people are failing to give thanks.

Then the next step: "They became vain in their reasonings." This was the time when Rome lifted her proud head and defied the world with

her philosophy, when they became so ambitious
in the world of letters, and especially in the world
of philosophy, that they became worshipers of
their intellects, and during that period developed
some of the most gigantic reasoners that the
world has ever seen, and they became wild over
the reasoning of their minds. They overlooked

God, stopped giving thanks, and became wor-
shipers of their own intellects.

Is this not true of us to-day ? We see it every-
where. In the Sunday-school class, in the pulpit,
in the demands of the pew upon the pulpit, in
our theological seminaries, in our colleges and
universities. The world seems to have gone wild
after the reasonings of men. But men are not
saved by philosophy.

The mind itself is depraved. When Adam
went down, he went down in mind, body, and
soul, and the only way by which the mind can

be redeemed is through the blood of the atone-
ment. I do not care anything about the philoso-
phy of men, unless it is a philosophy that has
been redeemed by Jesus Christ.

Then, take the next step: "Their hearts were darkened." When they lived in the head, they
moved out of the heart. When man moves out
of the heart chamber and moves into the head
chamber, there is not anything left in the heart
chamber, and a vacuum cannot exist. Something
has got to go in there, and the devil

takes up his
abode and that heart gets filled with
everything
that is contrary to the highest demands, so
that
it becomes darkened.

You might as well try to fly to the sun as
to
appeal to the heart of a fellow that has
moved
up into his brain. His heart has become
dark-
ened. His heart eyes have gone out. If he
sees
suffering it makes no impression. That
senti-

mental side of his nature has become blurred,
and that is the description of the age in which
we live to-day.

And then comes the fifth and last step — idola-
try. There is no other place to land. They have
either got to go back and re-state their theological
position, or else go into idolatry.

There are many people that are in lands of idolatry because they were born there, but there
are many people here in our own country who
might as well be there. It is just as

much a
species of idolatry to worship the parrot or horse,
or anything else, as it is to set up an image and
worship it. They allow these things to come in
and take the place of God. They pay more at-
tention to these things than they do to God. They
are more careful with respect to things of this
earth than to those things that pertain to heaven.

Look for a moment at the manner in which God's wrath reveals itself. "Where God gave

them up in the lusts of their hearts." That is not God's wrath. That is the revelation of God's wrath. For, after all, the definition of wrath is ''the opposite of love." God is normally love. The opposite of that is wrath. God may be expressing His love in an earthquake, though we are not able to see it. He expresses it in thousands of ways, and we want to see just how He revealed His wrath then.

He gave them up. How I should hate to feel

that God had given me up, or had given my town up, or had given my race up. Have you ever stopped to think of what it would mean for God to take His hands off and let you go according to the natural bent of life? That is exactly what God did. He gave the race up.

Now, in what particular did He give the race up? "In the lusts of their hearts unto uncleanness." That is how God did it. That is

the way
He revealed His wrath for the time being. That
is the way He revealed Himself to them in the
age in which they lived, and He does it in the
age in which we live, if we fail to avail ourselves
of the way of escape.

There are four things here. First, that God
gave them up in their hearts. God turned their
hearts loose. He took His hands off and said,
"Go on and love everything that the natural, vile
man wants to love. I have got my hands off,

and you can go now." That is the way God revealed His wrath — by turning man loose. Man had failed to avail himself of the remedy for his salvation. God had tried and tried, and men had wandered off purposely, and so God gave them up, and their hearts became darkened.

Then He took His hands off their bodies. After that He took His hands off their passions, and that awful description of the outcome is such that I cannot comment on it. And then God

gave them up unto a reprobate mind. What does he mean by a reprobate mind? The word

reprobate comes from the words re, pro, and hare, which mean this, "rejection after a second
trial." God had given the race two great chances
for redemption, and the race had failed. First,
they refused the chance of law, then they refused
the chance in revelation. They turned their backs on both, and God turned them

loose. He
tells us the results of having a reprobate mind,
"Being filled with all unrighteousness, wickedness, covetousness," etc.

My! what a picture that is! And yet that is a picture of the race.

Let us go just a step further and see something
of the manner of God's wrath revealed in the
future. We have been considering the manner
of God's wrath revealed for them at the present-
ent time. Now for the future we have this:

Judgment. God visits His wrath upon us at the present time. We have seen the manner of the visitation of His wrath, that He turns loose our hearts; that He lets them run wild; turns loose our bodies, turns loose our passions, and gives us over to the natural workings of a reprobate mind. For the future, God reserves judgment. There are just four things that I want we should see:

First, it is a judgment according to truth. I remember a cartoon I once saw of a

young
preacher. He had just returned from a theologi-
cal seminary with his theological degree, and he
was making his first sermon, and had taken for

his subject, "Truth." On one side of him was
a great pile of books, and in his hand a pen.
He had just written his subject. His first di-
vision was, "What is Truth ?" And he was look-
ing at that pile of books to find the answer to

that question. Just over him was an angel, hold-
ing in one hand a Bible, and with her other she
was pointing to it, and saying, "Thy word is truth."

We are to be judged according to truth. What
is truth ? The truth of God revealed in the Bible.
I do not say that there is no truth in the works
of science, for there is; but it is not by that truth that we are to be judged.

The Apostle Paul was trying to make them see that in the last day we shall be

judged ac-
cording to the Bible, and the truth of God in
our hearts.

Then you will see that it is a judgment ac-
cording to works. They are to be judged ac-
cording to what they have done, and accord-
ing to what they have not done. It is a judg-
ment without respect to persons. That is
stated
to adjust the relationship between the Jew
and
the Gentile. It is a judgment according to
the
law and revelation, whether it is the revela-

tion of the law to the Jew or to the Gentile. The law and the revelation, whether it is the revelation of God in the law or the revelation of
God and the law in their inner consciences and in nature, is the same truth provided for in

the word of God, and they are to be held in rigid judgment by it.

What about the heathen to-day that do not know anything about the Gospel. They

have got
to stand the test of the truth. The heathen to-
day have the same revelation that they had then
in their inner consciences. They have something
within them that tells them of a standard that
they are to live up to.

Then, you will see that it is a judgment ac-
cording to Paul himself. This gives me such a
good chance to say what I want to say. Some
people say to me, ''Show me what Jesus said.
Do not show me what Paul said." Let me say

that the words of Jesus have no more weight in the scripture than the words of Paul. Paul was inspired to say what he said by the same
Spirit that inspired Jesus.

The last thought is the reiteration of the universality of sin and the insufficiency of the law
to save, and all that you need to do is to read,
"There is none righteous, no, not one."

This is exactly where the world stood at the time when the provision for the world's salva-
tion culminated in the crucifixion of

Jesus.
What an awful picture ! How black and hideous !
The whole world in sin, and not one in the great
universe of God that did good. And yet people
say, "I do not see any need of Christ. I believe
that all that religion is, is doing good to your
fellow man and living right." For four thou-

sand years God had been searching to find one
good man, and finally wound up by saying,

'There is none righteous, no, not one." Man failed in Eden. He failed to keep the law. He failed to respond to the dictates of his inner con-
science; failed to see Him in the things that He had made. God then turned him loose and
he went to the bad.

With unbridled hearts they loved everything that was impure. With unbridled passions they
went worse than wild. With a reprobate mind they had put themselves on a plane with the
brute. And the world at large is right

there to-
day. You need not talk to me about this world
getting better. Some are getting better, and some
are getting worse. There are we to-day. Oh, that hopeless picture! What a picture of corruption Jesus looked down on when He started
from His father's throne to do the work of human redemption!

VII

GOD'S PROVISION FOR SALVATION

Ch. 3:21-5:11

I. The Nature of Salvation.

1. Of God.

2. Apart from the Law.

3. Witnessed by the Law and the Prophets.

II. The Application.

1. By Faith.

2. In Jesus Christ.

3. Unto All that Believe.

III. The Method.

1. Justification.

2. Redemption."

3. Propitiation.

IV. The Illustration.

1. Abraham.

2. David.

V. The Results.

1. Peace.

2. Rejoicing in Hope.

3. Rejoicing in Tribulation.

We have dealt with God's attitude to sin,

taking up the hopeless condition of the race ; that
everything that could be tried for the redemp-
66

tion of the race had been tried, and man had
failed at every point, so that there was none good,
no not one. We now take up the other side of
the picture, the side of salvation, and we find
in verse 21 the nature of this salvation, and it is
so clearly stated that it hardly needs to be ex-

pounded at all. "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe."

You see, in looking at the nature of this salvation, that it is, first, "of God." Please bear in mind the necessity for that kind of salvation.

The necessity for it grows out of the fact that then, as to-day, man is fond of working out for himself a theory of salvation, a theory

which
suits his own mind.

There are those who are* holding to-day to sal-
vation by character. They hold that man is saved
through obedience to the law ; by being good, and
kind, and considerate, and honest, and just in his
relation to his fellow man; hence, they are
preaching a Christless salvation. They use
Christ only as a type, as a pattern to fashion
their lives by.

Then, there is another school of teachers,

teaching salvation by the church; that all that
one has to do to be saved is to come into the
Church and subscribe to its rules and regulations,
and to go through with its ordinances.

68 Salvation and the Old Theology-
There are those who teach salvation by conscience; that all one has to do is to so live as
not to wound his conscience. They don't see that
conscience failed in the Garden of Eden, just as
all else failed.

Then, there are those who are teaching

salva-
tion through the worship of various idols and images ; heathen, we call them. And so we might
go on, naming various schools of teachers who
teach salvation.

If you will take the pains to look into it, you will find that the biggest word in any language,
among any people on this earth, is the word sal-
vation. It may be approached from different standpoints ; it may be approached with different
meanings and different understandings with dif-

ferent people, but after all, the one great thought
of the world is salvation — how to get men saved.
Saved from what we call sin; saved from bad
living and made more righteous and holy in life and conduct, in thought and deportment.

All this is the one great thought of the world.
In some sections of the world they are trying
to solve the great salvation problem by educa-
tion, and in other sections they are trying it by
legal processes. In one way or another, human-

ity everywhere is giving itself to what we call salvation; it has always been so, and men have always been at work upon it.

The Apostle Paul, in writing this Epistle, calls attention to the fact that he, as the ambassador

of God, is holding up to them a salvation that is of God; God is its author, not man; and that is the salvation we need to-day, and that is the salvation we are here to teach, and

that is the sal-
vation that the Church has got to stand for. The
time has come when the cry of the Church must
be "Back to God." See what God has said about
this, and if God has said, then that is enough.

Then you will see in the second place that it
is "apart from the law." You are not to under-
stand that this is intended to abrogate law. He
never could abrogate law. He came to fulfill the
law ; the salvation of God is apart from the law
only in this sense, that it takes hold of

man at
the point where law failed to touch him.

In other words, the salvation of God is not a salvation that can be obtained by one through
obedience to certain legal requirements, but the
law of God is to be to the man who is saved by
the salvation of God the outcome of his salvation.

Let us thoroughly understand what the Apostle Paul means here, because if there is one weak
point in our Church system, it is this point.

There is the biggest mistaken conception imagi-
nable in the minds of the world with respect to
what salvation is. It is strange to me after all
the teaching for all the past ages of the Church,
that there should be such a vast amount of ig-
norance about this.

The Apostle Paul says, "This salvation that is of God is not a salvation that can be obtained

by obeying the requirements of the law,

lest you should have something to boast of; but it is a salvation apart from the law; it is a salvation absolutely independent of the law. It is not something that you can work out, or work yourself up to, but something that you accept by faith, and then the law is the outworking of the salvation principle that is within by faith."

Some people imagine that because of this statement, they are at liberty to go right on and violate the law as they please. But that is not the

teaching of the Apostle. It is not apart from the law in that sense. There is not a single re-
quirement of the ten commandments that the Apostle Paul does not intend to incorporate into
the Christian's life. You cannot violate the Sat)-
bath because you have become a Christian; you
cannot kill because you have have become a Christian; you cannot commit adultery because
you have become a Christian. There is not one
single requirement that is not binding upon the
Christian, but the whole decalogue does

not lead
one step toward becoming a Christian, for salva-
tion is apart from the law.

The law is binding on you only in the sense that when you are saved you are mastered by
Christ, and everything that is right, Jesus Christ,
as your master, binds upon yo...